

Majlis lecture of Hadhrat Mufti Ridha-UI-Haq Sb (DB)

Masjid Al Noor-Laudium

South Africa

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Summary Notes:

- Theme: Being gathered in the Masjid is a blessing from Allah.
- Key Point: All guidance and ability to do good comes only from Allah's tawfīq.

Key principle: Human effort (intention) + Allah's tawfīq (enablement) = success.

- Surah al-Fātiḥah alludes to the needs of a spiritual traveler.
- Six essentials of a journey:
 1. Provision (zād)
 2. Transport
 3. Path
 4. Guide
 5. Protection

6. Permission/visa

Man is a traveler → destination is the Hereafter.

- Stages of the journey:
- Temporary worldly life
- Barzakh (grave, intermediate life)
- Day of Judgment
- Eternal life (Paradise or Hell)
- Poetry: The world = a temporary station, not the final home

True provision (zād al-raḥīl): Worship of Allah.

- Qur'an: [51:56] — Jinn and humans are created only for worship.
- Creation in service to man: Sun, moon, rain, stars, earth, water, air, fire.
- Moulana Rūmī: Worshiping creation is like a master worshiping his servant.
- Shaikh Sa'dī: All forces of nature are serving you — do not eat in heedlessness, but with gratitude.
- Reflect: Bread or curry on your table has passed through countless hands — all arranged by Allah for your service

Purpose of man: Solely to worship Allah.

- Forms of worship:
- Heart (fear, hope, sincerity)

- Tongue (dhikr, du‘ā’, Qur’an)
- Body (ṣalāh, fasting)
- Wealth (zakāh, charity)
- Tawassul: Legitimate, with agreement of the four Imams.
- Types:
 1. By Allah’s attributes.
 2. By the du‘ā’ of the righteous.
 3. By the person of the Prophet ﷺ or saints.
- Evidence:
 - Ḥadīth of the blind man.
 - Prophet ﷺ asking ‘Umar for du‘ā’.
 - Tawassul is through love; love is a lofty act of the heart.
 - Ḥadīth: Allah looks at the heart and deeds, not wealth or appearance.

Allah’s criteria: Not wealth or outward appearance, but hearts and deeds.

- Prescribed du‘ā’: Asking for three loves —
 1. Allah’s love
 2. Love of those who love Allah
 3. Love of deeds that bring one closer to Allah

- Teaching of the Prophet ﷺ : This supplication should be made regularly.
- Power of love:
- Makes difficult actions easy.
- Leads to natural imitation of the beloved.
- Example: Fans imitating athletes in dress and style, true lovers of the Prophet ﷺ imitate his Sunnah.
- Meaning of Muslim: One who fully surrenders to Allah, body and soul.
- Outward Sunnah:
- Hair, beard, mustache, clothing — all should follow the Sunnah, not European fashions.
- Prophet ﷺ wore qamīṣ and izār; (a covering shalwār)
- Prophet Ibrāhīm عليه السلام also wore a covering Shalwār.
- Sharīʿah compliance:
- Clothing must be modest and in line with Islamic principles.
- Even facial hair and outward style should reflect obedience to the Prophet ﷺ .
- Controlling the tongue:
- Ḥadīth: “Control your tongue so it is not used against you.” Or “make the Sharīʿah the controller of your tongue.”
- Speech, like all organs, must submit to the Sharīʿah

Tawassul (Seeking Nearness to Allah)

- By Love (bil-maḥabbah): Ibn Taymiyyah opposed certain forms of tawassul, but if it is understood as love for the awliyā', then he also allowed a concession.
- By Place (bil-makān): Certain places, such as in front of the Ka'bah, al-Masjid al-Nabawī, or within Madinah, are blessed places where du'ā is more readily accepted.
- By Time (bil-zamān): Special times like Jumu'ah (Friday) and Laylat al-Qadr are occasions when Allah accepts supplications.

2. Worship as Provision

- Life's journey requires spiritual "provision," and the best provision is worship.
- Worship should most often be performed collectively in the Masjid.

3. Purpose of the Masjid:

- According to ḥadīth: Masājid were built for the remembrance of Allah, for prayer, and for Qur'an recitation (Ṣaḥīḥ Muslim).
- Thus, the Masjid is not just for ritual prayer but also for dhikr, Qur'an study, and communal learning.

4. Gardens of Paradise

- The Prophet ﷺ described ḥalaqāt al-dhikr (circles of remembrance) as the "Gardens of Paradise."
- Attending such gatherings brings spiritual nourishment and closeness to Allah.

5. Two Types of Tablīgh (Propagation)

1. Da‘wah: Conveying the message of Islam to non-Muslims.
2. Tadhkīr: Reminding Muslims of their faith and duties.

“Remind, for indeed, reminding benefits the believers.” (Sūrah al-Dhāriyāt, 51:55).

The Core Mission of the Prophet ﷺ

- Da‘wah (calling to Islam) was the primary mission of the Messenger of Allah ﷺ.

Impact of Da‘wah

- Through these efforts, many non-Muslims have accepted Islam here in South Africa and around the globe.
- From among the new Muslims, scholars and imams have emerged.
- Da‘wah produces future leaders and scholars.
- The dedication to spreading Islam is a direct continuation of the Prophet’s ﷺ mission.

1. Poisonous Life

- Like snakes and scorpions that harm.
- A person becomes envious, harmful, and toxic.
- Not suitable for a believer.

2. Animalistic Life

- Birds: fly away when approached.
- Grazing animals: do not leave on their own, may harm when pushed.
- Predators: like lions, may even kill.
- This life of mere instinct and harm is not for Muslims.

3. Human Life

- Should have warmth (الأنس) and affection (ألفة).
- Prophet ﷺ said: “Spread greetings among yourselves.” (Bukhārī, Muslim)
- Humanity is shown through greetings (even kind words like Good Morning).

. Human Life Elevated by Islam

- The Prophet ﷺ turned basic human values into Islamic acts of worship.
- Kinship (ṣilat al-arḥām): Caring for relatives is a natural human duty, but Islam made it a rewarded religious act.
- Feeding the hungry, caring for neighbors and feeding the poor is part of humanity, raised by Islam to an act of worship.

2. Contrast with Animals

- Animals act selfishly (e.g., dogs fighting over food).
- Human life is distinguished by generosity and care, which Islam sanctifies.

3. Testimony of Khadījah (RA)

- After the first revelation, she reassured the Prophet ﷺ by describing his virtues, which existed even before prophethood:

- Maintaining kinship.
- Honoring and feeding guests.
- Carrying the burdens of others.
- Spending generously on needs.
- Assisting people in matters of truth.

- These were human virtues that Islam confirmed as prophetic qualities.

4. Life of Faith (Īmānī Life)

- Higher stage beyond human ethics.
- Defined by humility and devotion in prayer.
- Qur'an: "Successful indeed are the believers, those who humble themselves in prayer." (23:1–2)

Islam refines natural human values—like kindness, charity, and family care—transforming them into spiritual acts. The next step is īmān, the life of faith, which secures success in the Hereafter.

5. Angelic Life

- Angels constantly glorify Allah.
- They attend gatherings of dhikr and bear witness.
- Represents purity and constant worship.

6. Prophetic Life

• صلى الله عليه وسلم

- The life of da‘wah, modeled on the mission of the Prophet
- Stage 1: Private da‘wah (3 years in Makkah). Early converts faced hardships.
- Stage 2: Open call after revelation: warning relatives, public call at Mount Ṣafā, confrontation with Abū Lahab, revelation of Sūrat al-Masad.
- Stage 3: Migration to Abyssinia (first hijrah). Companions lived under Najāshī’s just rule and continued da‘wah.

After the poisonous, animalistic, human, and faithful life, comes the angelic life—constant worship like angels—and then the highest form, prophetic life, which is da‘wah, the mission of the Messenger صلى الله عليه وسلم.

Abyssinia: Early migration; some Companions passed away; weak reports about apostasy are unreliable.

- Ṭā’if: The Prophet صلى الله عليه وسلم suffered extreme hardships.
- Boycott: Banū Hāshim confined in Shi‘b Abī Ṭālib; termites ate the pact, leaving Allah’s name.
- Madinah Migration: For the sake of dīn and da‘wah.
- Prophetic Determination: Even if given the sun and moon, he صلى الله عليه وسلم would never abandon da‘wah.
- Spiritual Lessons in Surah al-Fātiḥah:
- Worship = provision for the journey.
- Allah’s help = the mount to travel.
- Straight path = guided way.

- Path of the favored = prophets, truthful, martyrs, righteous.
- “Not the path of those who incurred anger nor of those who went astray” (1:7).
- المغضوب عليهم = those who knew but disobeyed.
- ضالين = the ignorant who went astray.
- Du‘ā for Protection:
- Asking Allah to save us from these paths.
- Saying آمين:
- Sunnah inside and outside prayer.
- Meaning: “O Allah, accept our supplication.”
- Visa Analogy:
- Worship prepares the visa.
- Saying Āmīn is asking Allah to stamp approval.
- Allah responds: “I have accepted your prayer.”
- Transition to al-Baqarah:
- “This is the Book in which there is no doubt, a guidance for those who are conscious of Allah.” (2:2)
- Qur’an is the divine guidance for those conscious of Allah.
- Best Dhikr: The greatest remembrance is the declaration of: لا إله إلا الله
- Ticket to Jannah: Whoever utters it sincerely from the heart is promised entry to Paradise.

•. If a believer's last words at death are لا إله إلا الله, Paradise is guaranteed.

1. Poisonous Life	Harmful, envious, toxic; spreads negativity.	Not befitting for a believer.	Islam prohibits envy, hatred and harm.
2. Animalistic Life	Driven by instinct, selfishness, and survival.	Birds: fly away when approached.- Grazing animals: resist and may harm.- Predators: lions that kill when hungry.	This way of living (instinct and harm) is beneath the dignity of a Muslim.
3. Human Life	Compassion, kinship, generosity, care.	Maintaining ties with relatives.- Caring for neighbors.- Feeding the hungry.- Honoring guests.	Prophet ﷺ exemplified these even before Islam. Khadījah (RA) testified to his virtues. Islam elevated these natural values

			into acts of worship.
4. Faithful Life (Īmānī)	Life of devotion and worship, guided by revelation.	Believers humble in prayer; dedicated to Allah.	Qur'an: "Successful indeed are the believers, those who humble themselves in prayer." (23:1–2). This is the highest stage, leading to success in the Hereafter.
5. Angelic Life (Malakūti)	Angels constantly glorify Allah. • They attend gatherings of dhikr and bear witness.		Represents purity and constant worship.
6. Prophetic Life	The life of da'wah, modeled on the		After poisonous, animalistic, human, and faithful life,

	mission of the Prophet ﷺ		comes the angelic life—constant worship like angels—and then the highest form, prophetic life, which is da‘wah, the mission of the Messenger ﷺ
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